

Speculum Gratitude;
OR,
David's Thankfulness
UNTO
G O D
FOR
All His Benefits.

Expressed in a Sermon on the 29th of May, 1664.
being *whitsunday*, and the Day of the happy Birth
and Return of our Gracious KING,

CHARLS the Second.

By John Kerſwel, B. D. and Rector of Goddington
in Oxford-shire.

Pſal. 103. 1, 2.

*Praise thou the Lord, O my Soul, and all that is within me praise
his holy Name.*

Praise thou the Lord, O my Soul, and forget not all his Benefits.

Seek for an apt and convenient time to be at leisure to thy self,
and meditate often on God's Benefits and Blessings. *Tho. a
Kempis, of the Imitation of Christ, l. 1. c. 20.*

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Robert Hyde.

811

1509/4588



TO THE

Noble and Learned Gentleman

JAMES HYDE,

Doctor in Physick, and *Principal* of
Magdalen-Hall in *OXON.*

Honoured Sir,

He learned Stoick wisely
perpending the right way
of receiving Good-turns,
with the just reddition and return
of them in sutable Gratitude, re-
sembles it to a Game at Tennys;
where, though it be a considerable
part of the Play to receive the Ball
with agility and skill, nevertheless
(saith Seneca) *Nō dicitur bonus*
lutor, nisi qui apte & expedite
pilam remisierit quam exceperat;
None deserves the commendation
A 2 of

De be-
nefic. l. 2.
Ep. 32.

211
of a good Gamester, unless he send it back again with equal vigour and dexterity. Whereupon out of an unfeigned sensibleness of your respective kindness, and ever obliging courtesies, I began to consider, how I might *serram reciprocare*, and give some reciprocal testimony of those manifold respects I owe you; the which in my weak judgment I conceived I could not more seasonably perform, than in a Subject or Argument of Gratitude, to which I have at present taken the boldness to give myself the Honour to prefix your Name; which if you design favourably to accept, I have all I aimed at, and shall ever acknowledge my self

Your most obliged
Friend and Servant

J. K.

Pfal. 116. 12.

*What shall I render unto the Lord for all
his Benefits towards me?*



Rosses and Losses, Persecutions and Afflictions, as they are, for the most part, the lot and portion of the Righteous; so are they the lists and theatres too, wherein to exercise their Graces, to win the greater honour unto themselves, and a nearer alliance with God. As in our material Building the Timber and Stones can have no sutable place, until the Skilful Artificer hath thoroughly hewen, cut, and squared them: Even so in that spiritual and heavenly Building, (*not made with hands*) we cannot be *Λίθοι ζῶντες*, quick and *Living Stones*, unless we be first hewen, cut, and squared (as it were) with sundry tribulations and afflictions. Again, as in the one, the greatest and goodliest piece of Timber endures the greatest stress, as being most entrusted and charged with the weight
and

1 Pet. 2.
5.

and burden of the Building: So likewise in that other, it pleaseth God oft-times to lay the hardest pressure, and heaviest weight of affliction and misery, upon his best Saints, and most dearly beloved Children. But, Why doth he so? Why doth he most afflict, and lay his hand heaviest on, those that are nearest and dearest unto him? St. *Austin* will resolve this Question; *Ideo iusti premuntur* (saith he) *ut pressi clament, clamantes exaudiantur*: To no other end and purpose doth God suffer his untainted *Josephs* and spotless *Daniels* to be flung into pits and prisons, dens and dungeons of deepest calamity, than that they should *de profundis clamare*, from those depths call and cry unto him, and in his good time find relief and enlargement from him.

If we look back, and reflect our thoughts a while on the primitive World, see we may the hands of a cruel and accursed *Cain* mercilessly butchering his innocent Brother *Abel*:

Fraterno primi maduerunt sanguine muri.

And looking but a little further, we may descry an *Esau's* feet swiftly posting on in
the

the revengeful pursuit of his Brother *Jacob*. If there be an *Elijah*, a Prophet, and Man of God, there will soon start up a *Jezebel*, a Daughter of *Belial*, fiercely to persecute him : If an *Amos*, an *Amaziah*, to proscribe and banish him the Court ; and if a *David*, a *Saul* too, to toss him and hunt him to and fro like a Partridg in the Mountains. But, *Non si male nunc & olim, sic erit semper* ; The Heavens are not always over-cast with sackcloth and darkness, 'twill doubtless in time clear up again, when the Sun shall recompense his former absence with a more grateful approach. Heaviness may endure for a night, but joy cometh in the morning : The rod of the ungodly, though it fall, yet shall it not rest upon the righteous ; and albeit many and manifold be their troubles, yet in time the Lord delivereth them out of all, and encompasseth them about with songs of deliverance, as he did Royal *David* in this place.

The Psalm is wholly gratulatory, wherein the Prophetical King, and Kingly Prophet, and sweet Singer of *Israel*, doth solemnly commemorate and chant forth not only the
several

several Blessings and Benefits which Almighty God had conferred on him, but those imminent and apparent dangers also, which with a mighty Hand and out-stretched Arm he had secured him from.

The Text consisteth of three general parts.

1. *David's Gratitude or Thankfulness; What shall I render?*

2. The Object thereof, or Person to whom he is about to address himself, and that is, *The Lord.*

3. The Motives or Inducements thereunto, *All his Benefits.* [*What shall I render unto the Lord for all his Benefits towards me.*]

Of these in their order. And first of

David's Gratitude or Thankfulness; Quid retribuam? What shall I render?

God never gives a good Man a single or solitary Blessing, but at the same time makes him as well thankful as happy: Hence we read of Altars erected and built by *Noah*, *Abraham*, and other Patriarchs and holy Men of Old, as Monuments of their dutiful Gratitude unto God for Blessings lately received by them. How cheerfully did *Moses* and

and *Miriam* sing Praises unto God, for their miraculous Deliverance from *Pharaoh*, and his Host? The like did *Barak* and *Deborah* in their triumphant *ἑμνίστην*, for saving them out of the hands of *Jabin* and *Sisera*: yea, thus it is for the most part with the *Israel* of God, whose safety he ~~is~~ willing to make, in a manner, as evident as his Power, gaineth the height of his Praise from the depth of their Misery. *Thou hast delivered my Soul from death, mine Eys from tears, and my Feet from falling*, at the 8th verse of this *Psalms*, whereupon there follows at the 12th, a *Quid retribuam? What shall I render?* God delivers *David* from death, and other dangers, and *David* straightway delivers himself from Ingratitude; for he gives Thanks unto the Lord: He gives Thanks, (I say) whil'st in a serious and solemn Quæry he prepares them; and whil'st he doth confess his Debt, he pays it. Which payment by words is not more easie than true, it being a Gift which both accompanies a Blessing, and is One. And this society of Blessings our Understanding may observe, even in those things which are

Exod.

14.

Jdg. 5.

without understanding : The Doves, at every grain they pick, look upward, as giving Thanks : the Jewel, which is illustrated by the Sun-beams, coloureth the beams : and the Earth which receiveth moisture from the Sky, repays it back again in vapours and exhalations ; and each good Tree returns Thanks, as it were, for its goodness, by its fruitfulness : yea, the very Rocks and Stones, which receive a sound from the Air, (before it be fully given) return it by an Eccho. No marvel then, if holy *David* shew himself so sollicitous and inquisitive about some Boon or Gift to present his Lord withal. Ἐπαπορεῖ καὶ ζητεῖ ἐν παντί τοῖς ὑπαρχουσιν αὐτῷ, ἵνα τι ἀξίον ᾖ δώσειν τῷ Θεω, saith Saint *Basil* ; He is in a million of scrupulous Expostulations and Quæries within himself, about that matter. But after all search and inquest made, he finds Πάντα μικρότερα τῆς ἀξίας ἀπεγέλησαντο, All too little, and below the worth of such a Benefactor.

Quid retribuam ? What shall I render ? He saith not here, *Quid tribuam*, simply ; *What shall*

shall I give? But Quid retribuam? What shall I give back? Acknowledging that all which he possessed he first received from God. Domini est terra, & plenitudo ejus; The earth is the Lord's, and the fulness thereof; and so are the cattel upon a thousand hills. We are but Usu-fructuaries, and Tenants at Will; if perhaps for a while we enjoy the possession of things, howbeit the propriety is none of ours: So that none of us all can give de proprio; retribuere, render up onely, and give back, we may. Which again Royal David most emphatically and amply acknowledged, in his Eucharistical Solemnity and Stupendious Preparations for the building of the Temple, saying; Thine, O Lord, is Greatness, and Power, and Glory, and Victory, and Praise; for all that is in Heaven and Earth is thine: Thine is the Kingdom, O Lord, and thou excellest as Head over all. Now therefore, our God, we thank thee, and praise thy glorious Name. But who am I? and what are my People? that we should be able to offer willingly after this sort? for all things come of thee, and of thine own hand have we given thee. O Lord our God, all this

Psal. 24.

1 Chron.
29. 11,
12, 13,
14, 16.

abundance that we have prepared to build thee an House for thine holy Name, is of thine own hand, and all is thine. Where our Royal Prophet seems almost as much taken up in preparing Materials for the Temple of the Lord, as in pouring out Blessings, and accumulating Praises, unto the Lord of the Temple.

Wisd.
17. 19.

I have read that an *Eccho* was held by *Pythagoras* in such sacred and reverent Estimation, that he even adored it as some admirable and divine thing ; especially if there were any wind up and stirring at the production thereof. An *Eccho* now, we know, is but the multiplication or reflection of some sound or other, occasioned through the Refraction of the Air in some hollow opposite place (as the Philosopher describes it) or as the Wise man calls it, *The rebounding Eccho of the hollow Mountains*. Which Philosophical conceit, (or rather Poetical Fiction) is by *Franciscus Georgius* thus drawn into a Moral. Seeing that (saith he) Man was made at the Word of God's command, and proceeded from him as some sacred Blast or heavenly Breath (for, *inspiravit*

ravit in faciem ejus, & fecit animam viventem, he breathed on him, and so made him a living Soul) *tunc redit vox flante vento, quando gratia reflectitur in Deum, quantum potest;* then (saith he) our Voice, *Ecccho*-like, returns in a gentle Blast and sweet Rebound, when we sacrifice unto the Lord with the voice of Thanksgiving, and our tongues rebound with his Praises. *O that men would therefore praise the Lord for his goodness, and declare the wonders that he doth for the children of men!* That (invited and excited by Royal David's example) they would sacrifice unto him the Sacrifice of Thanksgiving, and shew forth all his Praise! that they would not so far degenerate, as to suffer themselves to be out-gone in point of Gratitude by the dumb Creatures! for even *the Ox knoweth his Owner, and the Ass his Master's Crib:* and the Storks both feed and carry the old ones that brought them forth. Many Stories tell us likewise of grateful Lions, kind Eagles, and trusty Dogs, *qui etiam mori pro dominis,* that are ready to dy for and with their Masters, as Saint *Ambrose* hath observed.

Ps. 107.

Essay 1.
3.

But

2 Chron.
24.
Gen. 23.
Luk. 17.
15.

But come we now to Men, and oh ! what Ingratitude and Unkindness we presently meet with there : *Joash* remembred not the kindness of *Jeboiada* : The chief Butler quickly forgat *Joseph*; and of ten Lepers that were cleansed, there returned but one to offer his Thanks.

Esay 1.
2.

Psal. 78.
Hof. 13.
6.

Deut. 32.
15.

Hereupon the Lord was so highly incensed against degenerate and ingrateful *Israel*, that he summoned heaven and earth to testify against them. *Hear, O ye Heavens, and bearken, O earth,* (saith he) *I have nourished and brought up Children, but they have rebelled against me.* And again, They forgat God their Saviour which had done so great things for them in *Egypt*, *they remembred not his band* : for when *they were filled, their heart was exalted.* As the Mule having suck'd to the full, presently flingeth at the Dam ; so *Jesurun waxed fat and kicked ; he forsook the Lord that made him, and lightly esteemed the Rock of his Salvation.* Howbeit 'tis otherwise with our Royal Prophet here, who never baulks the fountain of living Waters for Cisterns, broken Cisterns which hold no water ; rightly making his onely Lord and Maker the

the sole entire Object of his Obedience and Gratitude, still singing a *Quid retribuam Domino? What shall I render unto the Lord?* (my second part now in order to be considered) *Quid habes quod non accepisti? What hast thou which thou hast not received? and if thou hast received it, Why boastest thou as if thou hadst not received it? No man can receive any thing, except it be given him from above. Every good and perfect Gift is from above, and cometh down from the Father of Lights. Origo fontium & fluminum omnium Mare; Virtutum, Dominus,* saith holy Bernard; As all Waters come from the Sea: So all Graces and Blessings flow from God, and are derived unto us from that boundless Ocean of all good. *Si quis callet ingenio, si quis nitet eloquio, si quis moribus placet, inde est;* saith the same Father: Art thou rarely furnished with the rich treasures of Learning and Knowledg? or grac'd with volubility of Speech and Elocution? Art thou powerful in attracting the Eys and Affections of Men by thy graceful Deportment and winning Behaviour? 'Tis all from him. He all-sufficient, and lacking nothing, powreth down on us a rich and

1 Cor.

4. 7.

John 3.

27.

Jam. 1.

17.

Pf. 145.
16.

and plentiful supply of all things. *He openeth his hand, and filleth every thing living with plenteousness.* And therefore, as all Springs and Fountains of Water have their secret and subterraneous passages, through which unceasingly they run into the Seas; that thence again they may return in their perennal offices and courses for our use and commodity; Why should not the spiritual Rivers too (I mean the Gifts and Graces of the Mind) be refunded and delivered back again, without stop or intermission, in the full and faithful currents of Praise and Thanksgiving, unto their proper Head and Fountain; that thence again they may never surcease to water and make fruitful the fields of our Souls.

In all things then let us give Thanks, and still return all Blessings and Benefits unto his Praise and Glory, from whose grace and favour they have been derived.

In all things (saith I) let us give Thanks? All giving of Thanks is not acceptable before God. Read we not of the Pharisee in the Gospel, and of the form of his Thanksgiving? how he stood up most pertly, and prayed,

prayed, and gave God Thanks, that he was not like other Men, Extortioners, Unjust, Adulterers, or like the Publican that stood afar off; he fasted twice in the Week, and paid Tithes of all that he possess'd ? But see the up-shot, and mark the Censure the infallible Judg pass'd upon him, *I tell you* (saith Christ) *this man* (that is, the poor Publican) *went home justified* rather than he. His Thanksgiving was so far off from being accepted with God, that it was utterly rejected as most abominable. What sayest thou, proud Pharisee ? Art thou not like other Men ? Art thou no Extortioner, in the first place ? I say thou art, and in the very denial thereof thou grantest it ; for whereas thou crackest and boastest of thy Purity and Holiness, and glorifiest thy self so much in thine own Works and Worth, thou provest thy self an Extortioner, and a notorious one too ; for thou wrestest and extortest the Glory from God, of which he hath said, *He will not give it to another.*

Luk. 18.
13.

Esay 48.
11.

Nay, read we not of many more beside the Pharisee, who as much mistake the Fountain and first Original of all the Blessings and Be-

C

nefits

nefits they receive? In the first of *Habakkuk*, at the 15 and 16 Verses, we meet with the *Nimrods* of the Earth, who when they took up all with the Angle, and caught it in their Net, and gathered it in their Tarn; they then Sacrificed to their Net, and burnt Incense to their Tarn, as if by them their Portion became fat, and their Food plentiful. That is, They flattered themselves, and gloried in their own Wit and Strength, as if thereby they had gotten all their Victories, with increase of Wealth, and Honour, and what not? and so they robbed God of his Glory. In requital of the like Ingratitude, when superstitious People, in the time of *Hosea*, ascribed unto their Lovers, (that is, to their Idols) the gift of their Bread and Wine, Corn and Oyl, Wool and Flax, Silver and Gold; then Almighty God returned in high displeasure, and took away his Corn in the time thereof, and his Wine in the season thereof, and recovered his Wool and his Flax, which he had lent them for a time to cover their nakedness withal. The right Praise and Thanksgiving indeed is always distinguished from the Pharisaical and false Honour, by the Object: The one being still

Hof. 2.
9.

still fixed and terminated on God, the other on our Selvs, or some secondary Agent. Therefore both devoutly framed, and rightly leuell'd, was that Confession of the Church, *Eſay 26. 12. Omnia opera noſtra operatus es tu Domine; All our works haſt thou wrought in us, O Lord:* and therefore, *Non nobis; Not unto us, O Lord, but unto thy Name, be the Praise.* Now the falſe Honour hath ſtill ſome ſubordinate Agent or ſecondary Means for its Object; thus *Nebuchadonoſor* vaunts himſelf in the height and Tropick of his Pride, ſaying of *Babylon*, *Is not this great Babylon that I have built, for the houſe of the Kingdom, by the Might of my Power, and for the Honour of my Majeſty?* Thus *Sampſon* arrogantly uſurpeth God's honour, ſaying, *With the Jaw-bone of an Aſs, heaps upon heaps; with the Jaw-bone of an Aſs have I ſlain a thouſand men.* What was the Lord's doing alone, and ſhould have been the more wonderful in his Eys, he moſt arrogantly challengeth to himſelf. Thus, as it is in the 10 of *Eſay*, verſe 15, the Hatcher and the Saw magnifie themſelvs againſt the Workman, when ſecondary Means rob the firſt Agent of his Honour. Thus (in a word)

Dan. 4.
30.

Jud. 15.
16.

every foolish and vain-glorious Person exalteth himself, and, like an empty Scale, quickly mounts upwards; whereas the Wise man, like the fuller and weightier one, still inclines downward in all Humility, making it the greatest Argument of his sufficiency, to disclaim all Self-sufficiency, and his highest Perfection, to confess his Imperfections; and thus, with our Royal Prophet here, he maketh God (as in all Right and Reason he ought) to be the proper Object of his Praise and Thanksgiving.

And so from the Object of *David's* Thankfulness, I proceed to his Motives or Inducements thereunto, God's Benefits; *All his Benefits towards him.* [*What shall I render to the Lord for all his Benefits towards me?*]

Chrysostom, in his Comment on *Galat. 2.* thus magnifieth the boundless Bounty of Almighty God, "Οὕτως ἐχρᾶτον ἀνθρώπον ποσὲτι ἀγάπης μέτρω φιλεῖ, ὅσω τιτὼ οἰκονομεῖ ἀπασαν. He prosecuteth each individual person with no less measure of Affection than he doth the whole Universe. And those Benefits which I, Thou, He, (in a word) All of us, receive from him, we receive them not dimidiated,

or

or by halves, minc'd or cut into parcels ; but so perfect, entire, and compleat, that each one in particular may take and interpret them as conferr'd on himself alone : For, Do not all the cœlestial Orbs and elementary Bodies ? Do not those prædominant and greater Lights, the Sun, and Moon, and whole Choir of heavenly Tapers, dispense and impart their comfortable Light and sweet Influences alike to this sublunary and inferior World ? There's no singular Person, or single Creature, (if capable) but hath the same Interest and Share in them, which all (collectively) participate and enjoy. Now, if the Proportion of these, all these Benefits be taken with reference to us, who without him are very Nothing, and Vanity it self ; we must confess, with the fore-cited Father, that there is *Ἐπεγείρας ἡ χάρις τοῦ Θεοῦ*, and that they are far greater than the narrow Scantling of our hearts can conceive or imagine.

First, He hath created us, and into such dead Clods of Clay as we were, hath he inspired the Breath of Life, and fashioned us after his own Image ; which bright and glorious

*Chryso-
stom.*

Ezek. 16.
5, 6.

rious Image of His, we wretched Creatures, with our Works of Darknes, have most abominably defaced, and cast our selvs headlong into the bottomless-pit of Eternal Destruction. Then when we lay weltring and *polluted in our Blood, and no Ey pitied or had compassion on us, He passed by, and saw us when we were in our Blood, and said unto us, Live : yea, when we were in our Blood, He said unto us, Live.* Then when we were not able to come unto him, he came unto us, and that when we were his greatest Enemies, and through the singular Wisdom of his Goodness stole into our Affections : For, seeing how that naturally we were addicted and given to love our selvs, and the things which were our own, he would needs hereupon become our God also, that so we might, in a manner, be compell'd to love him. *O the Bowels of Compassion ! O Love, never to be forgotten ! O Clemency, Mercy, Goodness, incomprehensible ! Wonderful, wonderful, wonderful must this needs seem :* For, whereas Angels, Arch-Angels, and such an innumerable Multitude of cœlestial Powers and Spirits love their God so ardently, do him all Homage so willingly, and

and execute his Behests so faithfully ; He nevertheless, as less regarding all this, expects to be loved and entertained of us Men, of us terrene, abject, and ungrateful Wretches. Wherefore he bowed the Heavens, and came down, and was incarnate for our Sake, for our Love. Thus much hath a most glorious infinite Majesty done *gratis*, for very Nothing : Thus much hath a most merciful Father, and Lord of all things, done for those which were far worse than nothing, when he might, in his Justice, in the Breath of his Displeasure have blasted us, and resolved us again into our primordial Elements, and very Nothing it self. If we, for his sake, resign up our very Being it self, than which naturally nothing is more near and dear unto us, alas ! What do we ? We offer him the poorest Offerture, and nothing but what was his own before, and that by far more and greater Right than our own. *Nu-misma Cæsaris Imago, Homo Dei* : The Coin bears the Stamp and Inscription of *Cæsar* the King ; but Man, the Similitude and Impress of God, the King of Kings. *Redde ergo,---*
Render therefore unto Cæsar the things that belong

Mat. 22.
 21.

belong unto Cæsar, and to God the things that are God's ; for both are their Due. Neither hath he created us alone, but all other things for our Use and Commodity. Look but up to Heaven, and that gives thee Light, by the Ministry of the Sun by Day, of the Moon and Stars by Night, that thou walk not in Darkness ; that sends thee down those sweet Influences, whereby divers things spring up and grow, that thou perish or dy not through Famine. The Air, that doth accommodate it self for thee to breath on, that cools thee, tempers that internal Heat of thine, lest it should consume thee. The Water serves thee with Rain, with soft and seasonable Showrs, and with her silver Drops, in set and seasonable time, doth crown thy Field with goodness. The Earth, as our common Mother (me-thinks) speaks thus to each one in particular : " Behold, I sustein thee ; I, like a " Mother, bear thee in mine Arms ; all necessaryes I provide for thee : I maintein " thee with the very fruit of mine own Bowels : Whether in Life or Death, I never " forsake thee ; in thy Life-time I suffer thee " to tread and trample on me with thy Feet ; " after

“after Death I afford thee a place of Rest ;
 “I intomb thee in mine own Bowels. Nei-
 ther hath his Love unto us here been ter-
 minated and shut up : He hath not only
 made us, and all other things for our use
 and service, but he hath gone on and con-
 tinued still his Mercy towards us, by pre-
 serving us too, ever since we were born ,
 nay, before ever we drew in this common
 Air : *His Eys were upon us in our Mother's*
Womb, when as yet our Substance was imperfect,
and all our Members in continuance were fa-
shioned, when as yet there was none of them :
 And he hath all this while been content to
 stay for Thanks, until by the leisure of Na-
 ture our Understandings have been made
 as capable of his Blessings as our Bodies
 were, and yet, all this while, we have paid
 him nothing ; Nothing (I am sure) as
 we should ; nothing as we ought. *His*
Mercies are renewed every Morning (saith
 the Prophet) yea, every Moment : We
 move not a Foot which he moveth not ;
 we neither open nor shut an Ey without
 his especial help. Neither is here yet a

Ps. 139.
16.

Lam. 3.
23.

Pl. 147.
20.

Period of his Love unto us. He hath freely given us his holy Word and Sacraments to sanctifie, nourish, and preserve our Souls unto Life everlasting. *He hath not dealt so with many other Nations, neither have the Heathen knowledg of his Laws ;* yea, as though that were yet too little, he hath given us his onely begotten Son, and with him all things ; even that Gift of Gifts, his blessed Spirit of Grace, and holy Unction, on this day of *Pentecost*.

In our *Creation* Christ gave us Our selvs ; In our *Redemption* he gave us Himself, thereby restoring us to our selvs : Therefore, thus *given* at the first, and *restored* again when we had lost our selvs, we ow our selvs for our selvs, and ow our selvs twice. But now, What shall we repay unto the Lord for Himself? Though we could repay Our Selvs ten thousand times, What are we in comparison of Christ the Son of God ? So then, though we had as many Lives to spend as Drops of Blood to shed, we could never recompense his Love.

There is yet behind another *Redemption*,

not

not to be balk'd or pass'd over in silence, and that's from *Domestick Usurpation* and *Tyranny*, by the *miraculous Restauration* of his Sacred Majesty CHARLS the Second ; the *best of Kings* ; the *Father* of his *Country* ; the *Extinguisher* of *Tyranny* ; the *Restorer* of *Liberty* ; and the *Founder* of *Tranquility* ; at whose joyful and victorious Approach, *Rebellion* and *Usurpation*, with their horrid Attendant *Confusion*, are chased away, and *Concord* and *Loyalty* recalled in their room.

If the Lord had not been on our side (may *England* now say) If the Lord himself had not been on our side (may his late afflicted Church say) and had he not turn'd our Captivity as the Rivers in the South, we had till this time gone on our way weeping and sowing in Tears, despairing ever of a joyful Harvest, and of bringing our Sheavs with us. But blessed be God, who hath not wholly given us over as a Prey unto our Enemies, but hath plucked us, at the last, as a Firebrand out of the Fire. Blessed be God,

who hath directed the heart of a most sagacious and faithful Counsellor (much like to another *Hushai*, or *Nehemiah*) to contrive the happy means, and pave the way, for our Deliverance. Blessed be God, who hath stirred up the Spirit of a prudent and magnanimous Chieftain (like a second *Moses* or *Cyrus*) to effect it, and bring it to pass, by rescuing us out of those miserable Calamities and Distractions which we so long groaned under, and by restoring us to our antient Freedom, with all the just Rights and Immunities thereof.

Tell me, O ye Redeemed of the Lord, ye that yet stand amazed at the strangeness of your Deliverance; Tell me, Men and Brethren, and all that hear me this day, How can we sufficiently æstimate, or worthily prize so rich a Blessing? What Return shall we make unto the Lord for This, and all other his Mercies, the Number whereof is numberless, and their Measure beyond all measure? Assuredly, render something we must; for this is the
Nature

Nature and Property of Him, who is *Optimus Maximus*, our best and greatest Benefactor, who openeth his hand, and filleth every thing living with his Goodness, and *giveth us all things richly to enjoy*. That as in conferring Benefits he is most liberal and free; so is he likewise a most just and severe Exacter of his ordinary Tribute of *Thanks*: Not because he any ways stands in need of any thing from us; (for, *if thou be righteous, what givest thou Him? or what receiveth he at thine hand?*) but because it is his most just and lawful Due, he demands it; requiring the Reciprocation and Return of our Duties for our own Good and Benefit, and not for any Advantage of his.

1 Tim. 6.
17.

Job 35.
7.

Then *let our Mouth* (as holy David exciteh us) *be filled with thy Praise all the Day long, O Lord*. What is that (saith devout St. Austin) *All the Day long*; but without intermission? *In prosperis, quia consolaris; in adversis, quia corrigis; antequam essemus, quia fecisti; cum essemus, quia salutem dedisti, &c.* In prosperity, because

because thou comfortest us ; in adversity,
because thou chastisest us ; before we were,
because thou created'st us ; when we were,
because thou preserved'st us ; when we had
sinn'd, because thou forgavest us ; when
we turned unto thee, because thou drewest us ;
and if we persevere, because thou wilt
crown us.

Thus, even thus, let our Mouth be filled
with thy Praise all the Day long, O Lord,
and without intermission ; and let us,
with our Prophet here, express the manner
of our Thanksgiving : *Let us take the
Cup of Salvation, and call upon the Name
of the Lord : Let us pay our Vows unto
the Lord, now, in the presence of all his
People.* And because we can render him
Nothing, let us render him a Confession,
That we can render him Nothing : For
such is the Longanimity and Forbearance
of our heavenly Creditor, that if we do
but acknowledg our *Willingness* along with
our *Inability* to repay him, He will accept
our *Will* for the *Debt*, and our *bare Confession*
for a *full Discharge*.

Thus

Thus then let us do ; Let us humble our
selvs under his mighty Hand, confesse our
own Defects and Imperfections, and so
give Him alone all Glory.

*To the King Eternal, Immortal,
Invisible, the only Wise God,
be all Honor and Glory,
throughout all
Ages.*

AMEN.